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The American Friend

Old Series
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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For June 11—Paul Pleads for a Runaway Slave

(Philemon 4-21)

BROTHERHOOD AND OUR SOCIAL PROBLEMS

Little could Paul have guessed that a personal letter, addressed to a friend living in Colosse, about a runaway slave would ever become a part of the canon of the inspired writings of the Christian Church. Except for the fact that it is an intriguing human-interest story there is very little to commend the book of Philemon to such a place of distinction.

It may be that we are too much inclined to look for religion and the best things of life in the unusual and sensational, rather than in the commonplace and workaday environment. Jesus became known to the two disciples in Emmaus in the simple act of breaking bread with them.

Paul in this letter to a wealthy friend, Philemon, makes no sensational attack on the institution of slavery and yet he makes the strongest appeal possible. He pleads for an attitude toward a slave, an attitude which if followed by all slave owners would banish slavery from the earth in one generation.

Notice the appeal, "that thou shouldest receive him forever, not now as a servant but above a servant, a brother beloved." People are conditioned by the attitude of other people far more than they realize. Here was an unprofitable slave who had stolen money from his master. It may be at the time he reasoned that it was no more than his just wages, but the fear of being caught and punished for his crime caused him to flee. After his money was gone he would find it difficult to hide from the law. He gets as far as Rome and while there hears of Paul now a prisoner whom he had seen many times in his master's home; probably hearing him preach, or he may have received some kindly consideration from him.

Redeeming Quality of Grace

By some means contact is made between these two men. Such is the influence of Paul upon this runaway slave that he writes of him as a son in the gospel; one whom he had begotten in his bonds. Paul makes a very simple request of his friend—just treat Onesimus as a brother and yet in that one request Paul gives to Philemon the solution of every social problem. Paul might have given his friend long and detailed instruction as to what a slave-master relationship should be, and Philemon might have carried them out to the letter, yet remained the master in spirit. Paul knew the evils of legalism too well to make such a mistake; he knew that grace alone would make both men free. Treat him as a beloved brother is a universal rule of life.

Someday the employer will learn that by treating his employees as brothers he sets them free from fear and distrust and releases their creative abilities. To be laborers together in any enterprise places persons above profits. Cooperation becomes the touchstone for all of life.

Questions:

Is it a false hope to expect moral reform through legislation?

Would freedom be a bad thing for a slave unprepared to cope with the life?

Did Paul presume upon the friendship of Philemon to satisfy his wishes?

Does Paul's request leave Philemon free to act of his own volition? Or, was there no coercion used?

For June 18—A Good Soldier of Christ Jesus

(II Timothy 2:1-4, 8-12, 4:5-8)

ENDURING HARDNESS

Few Christians have ever been better qualified to speak on the subject of enduring hardness than was Paul. Having been chained to a Roman soldier for many days at a time, he had opportunity to learn of the hardships that attended the life of a man called upon to bear arms for his country.

Paul must have been impressed by the deeds of courage and valor performed by men serving under Caesar and he told Timothy, a young man, that that is what it should mean to serve the King of Kings. In describing the nature of the war in which he was engaged he said, "while we wrestle not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places."

Paul was a soldier in his own right and could justly point to the scars which he had received in conflict. A few of the things he endured are listed in II Corinthians 11:24-28. And yet he could speak of these things as light afflictions.

I have just witnessed a demonstration by a physical education class of high school age. These boys were put through their paces to show what is being done to give them two things—physical strength and endurance. As each of four boys went to the point of exhaustion we could not help coveting some of that same spirit of dedication in building temples for the Holy Spirit. In the efforts being put forth these boys were constantly being referred to as potential soldiers; many of the exercises being training for defeating an enemy in physical combat. This was not the kind of training Paul was anxious for Timothy to have. Paul wanted him to have the kind of spiritual discipline which would fit him to endure hardness for the Prince of Peace.

Keeping the Faith

I *can*, means opportunity: I *ought*, implies duty; I *will* denotes courage; while I *have* is the shout of accomplishment. Paul had seen the doors of service for Christ open, he had heard the voice of duty, he followed the heavenly vision. The struggles and conflicts were over; the race was run and, with the glow of victory, he could say I have kept the faith.

It is a great thing to be able to say with Paul, I have kept faith with the past. He saw the heroes of the past as a cloud of spectators in a great amphitheater. The "fathers" who had been faithful in their generation should stand as a great inspiration to every man as he receives the torch from their failing hands. Their sacrifice and devotion calls for a like commitment, answering back, "we will be true to thee till death."

Paul also kept faith with his present. The only day we have to live is today. The past is water over the dam, tomorrow is yet unborn, while to be faithful in the present will store the granaries with the golden grain of noble character and prepare us for the next step in life.

We know today that Paul kept faith with the future. No one knows how many, "sons in the Gospel," like Timothy and Onesimus, he had gathered about him. To seek out young men and start them in the paths of Christian service should be the ambition of every minister.

Questions:

Does war furnish incentives for sacrifice not found in peaceful pursuits?

What does Paul mean by spiritual wickedness in high places?

Is there any virtue to be found in afflicting the physical body?

THE AMERICAN FRIEND

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Moral Ambiguities

TO any man who, as a small boy, was reared on a farm where the fields and lots were divided by picket fences, with the pickets sharpened on the upper end and so close together they scarcely admitted a toehold, the expression "straddling the fence" has an ominous and formidable sound. Most historians, and especially Quaker historians, are prone to pull the cloak of charity over the weaknesses of their characters, and also to write more about the exploits of the unusual individuals rather than about the entire group. This makes it difficult to compare the present with the past, and to ascertain to any great degree of certainty the actual religious development of any group. But with what knowledge we have of Friends of other days, it would appear that we are rapidly departing from their habit of making clear and sharp our testimony on great moral issues and instead are in danger of becoming lovers of moral ambiguities.

A Revealing Crisis

The effect of a crises is not so much that it changes individuals as that it reveals what they really are. For almost twenty years following the last war we accepted the commendation of much of the religious press, and some of the secular press. The Quakers were pointed to as one group that had maintained a Christian attitude in regard to war. Today, as a Society, we find ourselves not in the position of having denied or officially repudiated our former commitments, but in a much more untenable position—that of a "society of straddlers." Other Christian groups and individuals may be equally guilty, but it is more becoming for us to work on the beam in our own eye before undertaking to remove the mote from our brother's eye.

Whether our "fathers" were right or wrong is not the question under discussion. The point is that as we view it today it was never difficult to know where they stood on great moral issues. If it was the question of religious liberty, supreme allegiance, slavery or war, their testimony was clear and, being backed up by consistent living, constituted the sharp cutting edge of their total contribution to Christian thought and life.

What was it in the "faith of our fathers" which enabled them to meet head on the social evils of their day and to make clear their testimony, and position in regard to them?

It would appear that they had tapped a hidden source of spiritual power, giving them a courage and devotion that caused them to disregard all persecution and material loss. And then—they had youth. Quakerism, like most new religious movements, was a youth movement. They did not have a committee of elders, who were concerned about security and the status quo, determining the policy of the group and guiding them into safe waters. In simple forthright language they enunciated their testimony and then went out to live adventurously and dangerously.

Ideas Mean Cleavage

In our attempt to maintain a reputation for being truly a peace-practicing people we have developed the habit of evading controversial subjects or, when they are forced upon us, we are inclined to resort to the use of ambiguous statements.

A peace which is bought at the price of silence when the time has come to speak, will never be the kind of peace around which any group will ever find unity and solidarity. Joseph B. Mathews has said, "all worth while ideas will somewhere mean cleavage." Within certain limits agreement has value and makes for stability in society, but go beyond those limits and agreement means stagnation and the end of progress.

Pilot's attempt to free himself of the responsibility of condemning one innocent person to death by resorting to the use of a basin of water certainly is no more reprehensible than the consigning of millions of our posterity to untimely deaths because Christians hid their light under the bushel of silence and ambiguities at a time when the whole world was groping in the darkness of hate and destruction.

No Time for Recriminations

I am not pleading for a society of Elijahs to challenge the Ahabs, living in their palaces of ivory, with a message of condemnation and judgment. When most everyone directly or indirectly, voluntarily or involuntarily, is involved in the war efforts, and torn by conflicting loyalties, it is not the time for abusive or censorious tirades. I am pleading for a Society where the Christian fellowship is sufficiently strong that the concerned member may experience, not only a sense of release, but also a strong undergirding of sympathy, tolerance, and understanding as he endeavors to share his deepest convictions—

even though all the while he is conscious that they run counter to the views of many in the group. Meetings when seeking a pastor or secretary have insisted that he must be a middle-of-the-road man. A man who is able to express himself in a way that offense is given to none may become a chameleon but his prophetic message will be lost and his ministry become innocuous. To satisfy two or more factions in a Meeting with conflicting ideas seems a most commendable accomplishment but too often it makes for intellectual dishonesty and ambiguity. Harmony is not a product of uniformity, but of diversity.

A society of opportunists may temporarily make for themselves a place in the sun, but they will never lift up and exalt the Son, who alone is able to give life and light to all mankind.

P. M. T.

The World Field at Our Doorstep

By Russell E. Rees

The observance of the Fiftieth Anniversary of the American Friends Board of Missions was reported briefly in the last issue of THE AMERICAN FRIEND. *The following article and that of Helen Walker are a continuation of the reports from those sessions.*—EDITOR.

MARGARET APPLEGARTH has reminded us that the "world is unusually round this year," and that instead of the medieval flatness with actual jumping off places which it once had, it is now bulging up into global proportions so vaulting and alarming that whole families, even in the most isolated places in America are echoing Shakespeare's Puck, "I can put a girdle around the earth in forty minutes." "For tomorrow," she says, "in that magic post-war world about which we dream, we must learn to acknowledge with St. Augustine that God loves ALL OF US as if there were only one of us."

TOWARD THE CITY OF GOD

One of the politicians who has been able to break out of our closed country came back with the conviction that there were no longer any distant points in the world. The people of the far east are as close to us as the people of Los Angeles are to the people of New York. Therefore, he asserted, the things which concern them must concern us as much as the problems of California concern the people of New York. "For," he wrote, "however important the role of bayonets and guns may have been in the development of mankind, the role of ideas has been vastly more important, and in the end, more conclusive."

Even the man in the street is familiar with the statement that we live in a shrunken world, a world of proximity. But this world of proximity has been created, not by Christian ideas, but by science and technology. It is almost as if we had moved into a great apartment building, and had discovered that our next door neighbors were men of other colors and nations. It does not solve all the problems of human relationship to have people move into one apartment building! Indeed, it simply intensifies some of these irritations. We need more than ever to pray earnestly the prayer of Harry Emerson Fosdick—

> "As man, by his inventions has made the whole world into one neighborhood,
> Grant that he may, by his cooperations, make the whole world into one brotherhood."

The truth is that the Christian community itself is not yet spiritually prepared for this world of proximity, and first of all we are driven to the task of preparing ourselves for this world, which over night, has moved in beside us. We all need to tarry in Jerusalem until we discover a *Common Ideal* for the society of men. We are not at all clear in this matter of the relationship of the races. What is our ideal here? Do we propose to continue the practice of racial segregation, racial disadvantage, racial exclusion? What is our ideal in the economic area of life? Does might make right? Is it enough to say that to the victor belong the spoils? What kind of world do we want? Is the church clear as to what it would do if the opportunity were placed in its hands to do anything? Or must we admit that Margaret Slattery is right, that we still pray, "Thy Kingdom come—but not now."

One finds himself turning again to St. Augustine's "City of God" with a new appreciation. For the saint of Hippo said that there are two cities; one is the city of earth, a secular city which is based upon love of self, and is therefore always under sentence of death, and is always passing away. Only our shortened vision can persuade us to give our time and energy to this temporary city. The other is the city of God which is based upon the love of God and the denial of self, and therefore is eternal and everlasting. This is the city which hath foundations, whose builder and maker is God. To this city we may give ourselves in full confidence. Now until we discover this eternal city, this Kingdom of truth and righteousness, we are not yet ready for our new world. And we who have called ourselves Christian must tarry until the vision is clear, until we see and know the ideal toward which we labor, nothing less than the Kingdom of God.

FOR FULL VISION

When we have seen the vision, the ideal of Christ, we still need eye-salve to heal our blindness. Perhaps creative imagination it may be called. "Open your eyes" Jesus urged his disciples, "for the fields are already white unto the harvest." Where is it that this world about us fails to measure up to the ideal we have discovered. An essay contest was held in one of our northern cities on the subject, "What would you do with Hitler after the war?" It was won by a colored girl who wrote, "I would put Hitler in a black skin and make him live the rest of his life in Cleveland." Probably no white person could have written that, because we are not able to step over that color line and know what it means to be black in a white civilization. And yet, until we do know something of what that means we are not yet ready to minister in the name of Jesus Christ.

Dr. Frank Lauback has been helping many of us to see what illiteracy means. He contends, and we can agree, that he who reads, leads. He has seen the disadvantage under which an illiterate man lives. He has so loosed his sympathy that he can feel the pain, the privation, the utter hopelessness of the "silent billion." He does see, but most of us do not yet see. If we saw we would never rest until one by one these unfortunates had been given the great boon of literacy.

It is being said today that there are at least one hundred million refugees in the world. These people have been driven out of their homes with only the clothing they wore. They have wandered hopeless and forlorn for years and the end of their suffering is not in sight. If we should see one man, or one family

so bereft, I am quite sure that we would do all that we could to ease the suffering. But because they are statistics, and not persons, to us, we find it easy to pass over their plight, even sometimes finding good excuses for allowing them to continue in their wretchedness. The reason that John Woolman was the peer of other Friends was simply that he stepped over the line of separation and saw with the eyes of another man. He crossed over to the side of the Negro and became, in his spirit, black, and saw what it meant to be owned by another man, and so be was the leader in the movement against slavery.

Defining Love

In the picture Jesus drew of the great assize, those who were set off to the left were guilty, not so much, I think of refusing to serve their fellowmen, but of failure to see their plight. "When saw we thee hungry, or naked or sick or in prison and did not minister unto thee." The world was full of suffering and they did not even know it. They were blind with the most unforgivable blindness, and they did not even see the plight of their fellows. The possibility of similar blindness is equally present with us. If we fail to see what it means to be black, or to be illiterate, or to be needy, then we can have little ministry for a world which is still bowed down with the weight of its woe and misery.

The great need of the world is for the relationship between people which Jesus characterized by the word love. We, too, must learn to love people, persons, not just humanity, but the individuals which make up humanity, people not in the abstract, but in the concrete. The whole point of the discussion between Jesus and Peter after the resurrection turns on the meaning of the word translated love. Jesus repeatedly asked of Peter, "Are you passionately devoted to me," and Peter stubbornly answered, "I am favorably disposed toward you." And Jesus had to be finally satisfied with the lesser word from Peter. But the lesser word will not do. The story which is told of Peter long afterward, going back into the city of Rome to be crucified, head downward, because he was unworthy to be crucified as his Lord had been, shows how well he had learned the greater word before he gave his life for his Master.

Now the record of our country is not good in this matter of attitude toward persons. The long injustice to the Indian, the current iniquitous treatment of the Negro, and now the latest illegal dealing with the Japanese-Americans reveal something deep and sinister in our attitude toward those who are in our way. One does not dare to be comfortable under these repeated evils. "Gray hairs are sprinkled here and there upon him and he knoweth it not." It is somewhat comforting to remember that Friends, or better some Friends, have been in protest against all these practices. If William Penn had been allowed to carry out his Holy Experiment in Pennsylvania, a better way might have been found for dealing with the Indians.

When the abolitionist movement seemed to be too slow, Friends did not hesitate to operate the underground railroad. And Friends have had some considerable part in the resettlement of the Americans with Japanese faces, thus showing in a very concrete way that we do love persons, and that we never are willing to be lost in the generalization of "loving humanity." The Good Samaritan is still the best definition, not only of a good neighbor, but of a religious person. For in the shattering phrase of John, "If a man say, I love God, and hateth his brother, he is a liar."

Demonstrating Missions

Now when we have discovered the ideal of the Kingdom, and with consecrated imagination have seen the way our common life falls short of this ideal, and have committed ourselves again to the love of people, we are ready to undertake finding solutions for the problems which face us. I think perhaps our major responsibility is to try to find small solutions for big problems. Jesus again and again urged upon his disciples the importance of the small beginning. The little leaven which is hid in the lump penetrates every particle of the loaf; the tiny seed cast in the ground yet produces a tree, so that birds come and nest in its branches; the salt does not compare in quantity to the other ingredients, but gives flavor to all.

A Negro who has watched a Friends work camp said something like this: The universities and theological seminaries have been coming down to the Negro area for thirty years and making surveys. Whatever becomes of them I do not know. The Friends came down and lived with us long enough to begin to understand something of how we feel. They got to know some of us by name. They played with the children and talked with the parents. In a word they demonstrated a real concern to do something out of their own life to make a wrong situation a little more right. Therefore, he said, I am sure they have really made a contribution to a better feeling.

Wherever we go that is about what we have to do. Every mission station must be a small demonstration of the Kingdom of God on earth. Do not think for an instant that it is enough to talk about that Kingdom. Every one of our Meetings must be a demonstration station of the Kingdom. We must show forth the Kingdom in our behavior to each other, in our actions to other groups and peoples, in our handling of our economic and our social situations. And I am perfectly aware of the place to which this logic leads. We, as persons, must be the Kingdom, must show forth the Kingdom, must reveal the Kingdom. We must be able to say to the world, a world that is not only lost in trespasses and sins, but lost also in disillusionment and doubt, what the Kingdom means in terms of personal living. To this extremely difficult task we are being called as the representatives of God.

CONFERENCE OPEN TO YOUTH AND LEADERS

An opportunity is open to young Friends, leaders of young Friends, Daily Vacation Bible School teachers and other workers. One phase of the Student Summer Service program which is sponsored by the Friends Board of Missions and the Board On Christian Education, is a week of intensive training. The volunteers are trained in a Coaching Conference for the work they are to do on the field of service.

This year we are opening the Conference to interested persons not enrolled in Student Summer Service who would like to have the training it provides. It is necessary to ask those who are not in Student Summer Service to pay their own expenses of travel and entertainment. Advance registration is essential so that plans for entertainment can be made at Quaker Hill. The Conference opens at 9:00 a. m., June 15 and closes at noon, June 21. The courses and faculty are given below. If you are interested in attending correspond with Student Summer Service, 101 South 8th Street, Richmond, Indiana.

There will be daily classes in "Friends at Work in Principle and Practice," leader, Milton H. Hadley, Director of Quaker Hill; "Friends Meetings Functioning in Rural Life," leader, Levinus K. Painter; Pastor at Collins, New York; "Daily Vacation Bible School," leader, Esther Stranahan, Instructor in Religious Education, William Penn College; "Young People's Work," leader, Charles F. Thomas, Secretary of Young Friends Work, Five Years Meeting. Group discussions on "Fundamentals of the Peace Witness Today," "City Meeting Problems," and "Town Meeting Problems," will be carried on under the leadership of Chase L. Conover, Director of CPS for the Central Area, and others as yet not selected. There will be other features such as Meetings for Worship, Vesper service with all young Friends of Richmond, Recreation, etc.

From the Field of Springs

An Editorial Excursion

THE occasion for our recent visit in North Carolina was an invitation to participate in the one hundred seventy-first anniversary observance at Springfield Meeting, near High Point. It was in 1773 that the first meeting for worship was held on this plateau around which the field of seven springs spread its living waters. This fact of the springs leads one's mind at once to an obvious historical fact. In the building of great centers of civilization water sources were a primary requisite. The Old Testament is replete with stories of springs, wells, trees, great rocks in a weary land, where shade and water were to be found. There, men erected altars and established shrines. There, where thirst was assuaged it was easier to sense the refreshing power of the Divine.

By the Rivers of Water

Though with a different interpretation and varying forms this fact has issued in the great civilizations of the Nile, Tigris, Euphrates and other rivers. But history will finally record that it is not only the "great civilizations," important as they were, which opened ways to a better world, but the significant communities, often small, living as colonies by the "springs" of a new life. It was the small groups of people with some great idea, some central devotion to a better order of men, pushing out a salient beyond the mass "front" toward a new way of life.

In this way the people called Quakers who gathered above and on the "field of springs" symbolized the hundreds of other Quaker colonies and meetings which later in the Westward Ho dotted the hills, forests and plains of America through the flowing decades of the Nineteenth Century.

Great communities of Friends had gathered in the Carolinas from the migrations southward and directly from England in the preceding century. Springfield was one of those very important centers. They were finally set off in 1790 as a Monthly Meeting, from Deep River Meeting, by New Garden Quarterly Meeting.

At the opening of the Nineteenth Century the urge to migrate westward apparently began. Bush River, South Carolina, being the outstanding example of large Quaker Centers completely erased by emigration.

In the years immediately preceding the Civil War, and following, there was a continued surge of interest in the Northwest Territory, the area that is now Ohio in particular, and finally Indiana and States farther west. Addison Coffin is reported to have said that between 1866 and 1872 he had aided fourteen thousand Friends in this migration. Friends during those years could not have been fleeing from slavery since the Civil War was past. It was probably the difficult years of reconstruction that partly motivated the movement westward. Quakerism in North Carolina was threatened with extinction.

Who Were the Pioneers?

It was the Baltimore Association headed by Francis T. King which helped to check the Westward movement. This Association, formed in Baltimore, arose because of personal contacts with large bodies of Friends, often destitute, going through Baltimore toward the Northwest. This group of concerned Friends aided in the establishment of the first school system in North Carolina, centering at Springfield. Here thirty schools were finally established and a Normal School to teach the teachers was conducted. Joseph Moore, followed by Allen Jay, supervised this system in its beginning years.

Not only in education but in the practical pursuits of farming, the Association made its contribution. Perhaps this was the first agricultural experiment of its kind among Friends. At any rate a model farm was established consisting of two hundred acres. On it was demonstrated new and better ways of securing more production from the soil. By these means of education and improved livelihood a depleted community was rehabilitated and saved for Friends.

Too often Friends have praised those forebears who gathered their transportable belongings and started west, as the really valiant souls who braved their days on the frontiers. Not often enough have we realized that those who remained in North Carolina quite as realistically pioneered in the recovery of their communities during very difficult years of reconstruction following the Civil War. They faced it out. Springfield and other Friendly centers in North Carolina today give ample evidence that they won!

But while they stayed and won we would acknowledge the many fine stalwarts who came westward and gave rise to the Quaker communities and Meetings across the Missisippi valley and to the Pacific coast. Our debt goes back to North Carolina Friends who nurtured them. The vast majority of Quakers in the Five Years Meeting look back toward North Carolina as the Yearly Meeting which gave the West its leading Friends of the past century. To go there now is like going back to one's mother(or should we say grandmother) Yearly Meeting.

Past and Present Blend

Much of the aura of these traditions and history rests over the Meeting and community called Springfield. It has no copy elsewhere in the Five Years Meeting of Friends. The concern some years ago for the retaining of historical values resulted in the formation of a Memorial Association in 1907. Among the activities of this group was the establishment of a museum in the old Meetinghouse. This is connected with the new Meetinghouse by a colonnade dedicated to the memory of Francis T. King, Joseph Moore and Allen Jay. This new Meetinghouse, fourth one in the history of Springfield, presents in very appropriate design the colonial lines and the high columns which suggest a spacious welcome to the interior.

The room for worship, seating four hundred people, is simple in design, yet ample and charming in its accommodations. The adjoining rooms for the church school, together with the worship room, presents to the visitor a building perfect in appointments and obviously in good taste. It is in keeping with the fine spiritual aristocracy which the Meeting has inherited. Here one senses the hand of the past, not hard in traditional restraint or coercion but like the "tender grace" of a day that is gone.

Memory that Inspires

Here assembled more than three hundred Friends for the anniversary observance on the first Sunday in May. Here Harold Hadley, the young and enthusiastic minister, lead in the planning of a service well appointed to emphasize the meaning of the day. Sitting in worship with these Friends we remembered Clara I. Cox, with her cordial winsome life who had given more than twenty years of service as minister.

Not often does one see in the open country Meeting property so generously and adequately planned, and so well sustained. Even so, these progressive Friends are concerned for more room. The new space will be devoted to the interest of youth primarily and will also furnish an appropriate place for community and social occasions. With a

few thousand dollars already available they added an additional thousand on this anniversary day as the representatives of Sunday School classes came forward one by one bringing their gifts.

The museum was opened following the morning meeting and we walked entranced among the relics, the working tools of a once real and lively day which has left its symbols kindling the memories or imagination of Friends. It is not devotion to a dead day which inspires a memorial association thus to mark history. Was it not Emerson who said that there is no slavery like that of the exclusive present? To become purely contemporary is to lose the fundamental life which underflows the decades and centuries and sustains the permanent order of God among men. Here at Springfield stands one building devoted to history, another building serving the present, and a growing fund to meet an expanding future.

With a dinner of banquet proportions on the Richardson homestead, under the trees and among the lavish profusions of nature which is North Carolina, we ended a day that from sunrise to evening offered continually its own benediction. The velvet hand of a worthy past seemed laid upon the events of the day.

We can hardly resist an excursion into the Quaker names and persons that characterize the past and the present at Springfield. Suffice it to say that the names of Blair and Richardson run through the complex of family relations out of the history from which the Meeting comes, and we challenge anyone to spend a bit of effort in a Quaker gathering anywhere without turning up a Haworth eventually!

KEEPING THE SPRINGS OPEN

The Field of Springs is still there though some of them cease to flow. One of them, cut off by the machinery of modern road builders, offers its parable on our modernized life. While indeed we must keep abreast of our changing world, we should not let our mechanized day plow under the springs of spiritual life which gave, and still give, to the Quaker Meeting a vital life and a reason for existence. Too many times the Quaker Meeting has sold its Charter for a mess of pottage. It has absorbed the spirit of our secular days. Time will tell, the centuries whisper that a way of life, characterized by simple worship and applied love, is imperishable. This is the message of the field of springs where past, present and future are gathered into one living concept and into one vital Meeting of Friends.

E. T. E.

Celebrate Seventy-fifth Anniversary

By Ruthanna M. Simms

THE Associated Executive Committee of Friends on Indian Affairs observed this year the Seventy-Fifth Anniversary of its organization in 1869. The Annual Meeting of the Committee was held at Quaker Hill, Richmond, Indiana, April 14-17, with fifty-six persons in attendance at one or more sessions, including twenty-nine appointed delegates, representing nine Yearly Meetings. Indian delegates were Thomas Armstrong, representing the Senecas, and Frank Reed, representing the Kickapoos. Zephaniah Cunningham, of Jamaica Yearly Meeting, and Francisco Estrello, a Friend from Mexico, were especially welcomed among visiting guests. Yearly Meetings represented by official delegates included Philadelphia (Arch Street), Philadelphia (Race Street), Wilmington, New England, Western, Iowa, Kansas, Indiana (General Conference), and Indiana (Five Years Meeting).

Four outstanding concerns claimed the major time of the Committee during its three-day sessions: rural Christian community building in the Seneca and Kickapoo communities of Oklahoma; methods of Christian education, practical for our four centers of work; plans for organization of a new Meeting among the Osages; and problems involved if government wardship of Indians should be terminated as proposed by bills presented recently in United States Congress. Each of these subjects in turn drew out animated discussion in which the Indian delegates joined freely, giving the point of view of their own people. The panel discussion on Wardship was especially intense and difficult to close in time for supper on Sunday evening. Representatives of the Rural Life Association and of the Five Years Meeting Board on Christian Education were present and contributed very helpfully in several sessions—especially Nellie H. Markle, on behalf of the Children's Division of the Board of Christian Education, and Stanley Hamilton, Executive Secretary of the Rural Life Association.

ANNIVERSARY SESSION

Saturday evening, April 15, was given especially to the Seventy-Fifth Anniversary observance. Jonathan M. Steere, Chairman, reviewed events leading to organization of the Committee in 1869, when President U. S. Grant decided to try peaceful methods for quieting the Indians in the West, and asked Friends to undertake supervision of the very warlike tribes in a large section comprising present states of Nebraska, Kansas and Oklahoma. Results achieved by the peace policy then adopted demonstrated impressively the far greater success and effectiveness of justice, good will and friendly relations in contrast to the war method which had been previously so costly in lives and money.

Thomas Wistar, present Treasurer of the Committee, gave an interesting account of the travels and work of his grandfather, Thomas Wistar, (1798-1876) who gave much time to Indian affairs and whom the Indians affectionately called "The-man-with-a-tear-in-his-eye," because of his sympathy for their sufferings.

Faith A. Terrell spoke briefly of the work of her aunt, Eva Watson, who for several years was head of Hillside School for Indians, maintained by Friends, at Skiatook near the present town of Hominy. This school was a powerful agency for good and was the last of the boarding schools operated by the Committee in Oklahoma. Eva Watson now lives in Los Angeles, California, and continues to be deeply interested in the Indian people.

WITH THE KICKAPOOS

Louise T. Steere summarized for the Committee a remarkable collection of letters and recollections of early days of the Kickapoo Mission, contributed by Kickapoo Indians and others in that community who knew Elizabeth Test, Lina Lunt, "Auntie" Rachel Kirk, and other early missionaries. These letters, many of them written by hand by the authors, had been collected and compiled by Marian Byerly as an anniversary gift from Kickapoo Center. In some cases, Indians had dictated their memories of early days as Marian Byerly wrote them down. The Committee hopes to share some of these letters with Friends later. They included also, valuable personal accounts by J. Anderson Ratliff, Edith Cook Ratcliff, and C. Webster Hunt, children of former missionaries; and other accounts of early work by Charles

and Martha Wooten, William and Adah Wagner, themselves former missionary workers. Frank Reed, the Kickapoo delegate in attendance, thrilled his hearers by relating his remembrance of the coming of "Teacher" Test, and how she lived that first winter in a bark hut on his father's land. His father was Parthee, the first Kickapoo to become a Christian.

Letters and greetings were received from a number of Committee members unable to attend, which were read and much appreciated. Christina Jones showed beautiful slide pictures in color of the present day life of Indian students of Chilocco Indian Agricultural Training School in Oklahoma.

Cooperating in World Service

The most important and significant part of the Seventy-Fifth Anniversary celebration was a series of gifts and messages received from the four centers of work in Oklahoma, coming from Indian and white members of the four Meetings at Council House, Wyandotte, the Osages at Hominy, and from Kickapoo. These were deeply appreciated by the Committee as evidence that those with whom we have worked for many years are now entering into partnership with us, both in support of our common concerns in Oklahoma and in world service. From Council House came renewal of a pledge of sixty dollars per year, which has been given annually by that Meeting for several years past for the Committee's general budget. Council House Friends also pledged about sixty new articles of clothing to be sent soon for European relief through the American Friends Service Committee. Council House Meeting and Wyandotte Sunday School also reported contributions to the fund for feeding the children of Europe, and Wyandotte sent a gift of sixty-nine dollars for the Committee's budget. Kickapoo Center, in addition to its sheaf of letters about early days, already described, sent a cash gift of twenty-four dollars, and had completely rehabilitated the Meetinghouse at their own expense and with their own labor during the year. Osage Friends sent a surprise gift of seventy-five dollars in cash, to match our Seventy-Fifth Anniversary, and news of the successful launching of their "Storehouse" bank account at Hominy with which they plan increasing self-support of their church work and cooperation with Friends in World service.

As a fitting close to this Seventy-Fifth Anniversary session, Edward Woolman petitioned our Heavenly Father to forever guide us in the ways of brotherhood with the Indians, in order that we may make ourselves useful to them in the practice of human understanding and justice.

"There was a Woman Sent from God"

By Helen E. Walker

ALL across this country are to be found in our parks or in an especially beautiful plot, the life-size statue of the Pioneer Woman. This figure is familiar to us all. And as one crosses the plains, valleys, and the mountains of our beautiful America, one is sobered as memory and imagination weave for us pictures of the pioneer days.

Today we are recalling the days of Friends Mission work. We have no statues of stone erected to the women who pioneered in missionary work; women who, with uplifted faces and with the light of God in their eyes, envisioned a new way to extend the Kingdom of God. But to many the mere mention of their names brings to mind the devotion and service they gave.

To preface any review of the organized efforts of the women in missionary endeavor, we pause to mention the name of Sybil Jones who, it has been said, might well be called the mother of the American Quaker missionary movement. This outstanding and gifted woman was fired with great evangelistic fervor. She ministered to those in prison, hospitals and army camps. She visited Mrs. Lincoln in her bereavement and had two interviews with President Andrew Jackson. She preached in many Meetings in America, and then carried the message of the gospel to eager hearts in Norway, Denmark, Germany, Switzerland and Palestine. In the latter she founded two permanent missions, one at Brumana on Mt. Lebanon under the care of English Friends, and the other at Ramallah under Friends of New England. Sybil Jones was a woman sent from God.

How it Began

In 1881 while visiting in the home of her parents near Monrovia, central Indiana, Eliza Clark Armstrong, later Eliza Cox, heard that some Friend's women had joined a Woman's Foreign Missionary Society organized by the Methodist church. "I found myself suddenly in the grip of a beautiful vision," she wrote. Here was a field for Friends, hitherto unoccupied. On her return, she wrote to her friend, Jemima Taylor, later known as Jemima Pray, telling her of the concern and asking her cooperation. She received a very prompt reply, stating that she had made the proposition to her Monthly Meeting, White Lick, and they had formed an organization. Eliza Cox organized a society at once in her Meeting of Hopewell. Letters were written to leading women in various quarterly Meetings of Western Yearly Meeting. The responses were most gratifying and in six months eight missionary societies had been organized. Ella J. Davis of Vermilion Quarterly Meeting, Mary Hadley of Bloomingdale, and Sarah J. King of Hamilton County, Indiana, responded and proceeded to organize groups in their quarterly Meetings.

The concern for this new missionary endeavor was laid before the Woman's Yearly Meeting, and received hearty approval. It was the custom then to present matters for decision to both the men's and women's business meetings before a final decision was reached, but in this matter that formality was entirely overlooked or forgotten, and the matter was settled by the woman's meeting.

Truly Eliza A. Cox was a woman sent from God, and it was she who was made the president of this new Yearly Meeting Missionary Society. Rebecca Mary Morris was the recording secretary; Jessie A. Cook, corresponding secretary; and Jemima Taylor, Treasurer.

It spread and Philadelphia soon organized societies. Later, in 1883, Iowa, Indiana, and New England organized. Ohio followed in 1884 and Canada, North Carolina, and Kansas in 1885, and New York in 1888. These were all the Yearly Meetings established by that time, with the exception of Baltimore, where it was under consideration. As Wilmington, Oregon, California, and Nebraska Yearly Meetings came into existence, the woman's missionary societies were formed in them.

The Union is Formed

Feeling the need of getting together, Western Yearly Meeting Union, with Eliza A. Cox as President, sent an invitation to all the other societies to meet with them in Indianapolis on March 1888, for what was to be the first representative gathering of Quaker women on the continent. Women from all the ten Yearly Meetings were assembled in precious fellowship and with deep missionary fervor. Ann M. Haines of New York was chosen to lead this united group. At this meeting it was decided to meet again in May 1890 at Glens Falls, New York, and it was at this conference that the national organization was formed and named the Woman's Foreign Missionary Union of Friends in America.

In the first years of the Union, Ella

J. Davis of Vermilion, Illinois, had charge of a column in the weekly Friends paper, *The Christian Worker*, edited by Calvin W. Pritchard in Chicago. As the work developed it was found that more space was needed, and the women felt a need for their own publication. In January 1885 the first issue of *The Friends Missionary Advocate* was published, with Esther Tuttle Pritchard as editor. Eliza Cox followed her and after twenty-five years of loyal service Lenora N. Hobbs took the editorship. She rendered eighteen years of most efficient service. Her alert mind and breadth of vision, and her passionate desire to help spread the gospel of Christ, found release in the pages of the *Advocate*. Lenora Hobbs was a woman sent from God. Dorothy S. Pitman was diligent in carrying on the fine inheritance left by these godly and far-seeing women. Her two and a half years were terminated when she accepted the call of the Board of Missions to go as a missionary to Africa last September. Freda Morris Hadley is most acceptably serving as the present editor.

There were women sent from God to meet the need of the hour: Sarah E. Jenkins of Ohio, with her queenly bearing and large experience; Mahalah Jay of Indiana, with her fine executive ability, serving in so many capacities; Hannah J. Bailey, a leader in New England Yearly Meeting; Margaret W. Haines of Philadelphia, a woman of large vision and rare qualifications. Other names should be added to the list of women who pioneered in missionary work. A few of the many who might be mentioned are Mary L. Peelle of North Carolina; Mary L. White of Kansas; Mary T. Thomas of Iowa; Pheobe J. Wright of Canada; Ellen Nicholson of Baltimore; Margaret Cope Kimber of New England. In the years that followed Sarah M. Hadley of Western; Marianna Brown of Western; Florabelle Rosenberger and Margaret Taber of California; and Sarah Swift of New England were leading spirits in the work.

Before the uniting of the mission work under the American Friends Board of Missions, many missionaries were sent out and their work administered by the women's societies. Home Mission work of various kinds was also undertaken by many societies and by Yearly Meeting Unions. Home mission workers to the people of the Tennessee Mountains and to the American Indians in Oklahoma have received support from the Union.

Today there are some 5,762 members in three hundred twenty-five societies who belong to the Woman's Missionary Union. This far outreaches the hope of those early pioneers. We feel there should be twice this number, and plans are made to make this possible.

Without exception the Woman's Missionary Union has met regularly every third year since its first convocation. The women who have served as presidents in this nation-wide organization over the past fifty-four years have been Pheobe S. Aydelotte of New England; Lydia Taylor Painter of Western; Hannah Lewis Smith of Indiana; Eliza Cox of Western; Charlotte Vickers of Western; Ethel Kirk Calvert of Indiana; Mary M. Harold of Western; Frances McDonald of Wilmington; Harriet Purdy of Iowa; Virginia Peele of Wilmington; and Amy J. Marvel of Indiana. As we read each name we say, "Yes, there was a woman sent from God."

In conclusion: The foregoing has been written with the consciousness that the women mentioned would want no honor, but that the emphasis be placed upon their deep concern for the extension of the Kingdom, both at home and abroad. This continues to be our aim, and to make the societies more efficient in carrying out the world program of Christ.

A VISITOR'S VIEWPOINT

By HAROLD CHANCE

This is written on the train as I leave Richmond, Indiana, after several day's attendance at meetings of the Asociated Committee on Indian Affairs, the Board on Christian Education, and the Mission Board. For one who has always been a Friend and who is deeply concerned about the well-being of our Society, attendance at these meetings has been a searching and challenging experience.

It is no secret that for a number of years the Society of Friends has existed as a rather complacent, middle-class group. We have not been entirely self-satisfied, but we have lacked that spirit of adventure which characterized George Fox and his immediate followers, "when the Quaker movement was known as the most radical reform which ever sprang up in the Christian church." Like most organized groups as they grow older, we have given a good many hostages to fortune. It has been easy to settle down to safe, easy, protected living.

Most Friends are proud of the pioneering the Society did years ago. But it is easier now to let someone else, some other church group, go on to the new adventures. Sometimes after talking with Friends I have been reminded of Rudyard Kipling's poem, *The Explorer*, in which he speaks of the temptation to listen to the voices of those who feel the edge of civilization has been reached —the temptation to settle down in the foothills where the trails run out. Then a voice comes whispering to us that there is something hidden—lost behind the ranges—urging us to go and find it.

These lines kept coming to mind because they seemed symbolic of a new life stirring within the Five Years Meeting. Take for instance the Board of Christian Education. I am not a member of the Board, therefore I can speak frankly.

There were between twenty and thirty members of this Board at Quaker Hill. They sat around long tables placed in the form of a square. In the center of the square was a globe, symbolizing the world task of Friends. At least half of the members were young Friends. All of this group have made the historic principles of Friends their own, and in their writing, their speaking and their living they express Quakerism at its best.

The agenda, covering four full days of meetings, represented a depth of concern and a breadth of vision which, if it can be implemented, will be of great inspiration and help to Friends all across the country. I recall a few sentences from the discussion which illustrate the high level of intellectual and spiritual fellowship achieved.

"The Board on Christian Education realizes that it is dealing with human destinies. Children are being led into decisions which mold life."

"We are eager for that kind of Christian education which truly nurtures growing life, transforms wrong tendencies in character and loyalties, and results in effective Christian living."

"The highest experience of God will probably come from worship; therefore worship becomes a much greater factor in Christian education than we have usually realized. This leads to a concentration in our Christian education upon experience rather than knowledge, but the experience should become a spiritual relationship to God."

Plans for the coming year call for an extension of the work in the Young Friends field and in the field of First-day school material for children. Further publication by the Christian Home Life Department is also expected. I am amazed that so much can be planned on the proposed budget. Other denominations with a fraction of the work our Board carries on use twice that sum. I couldn't help wondering what could be accomplished if the budget were doubled.

The leadership of the Five Years Meeting is in good hands. The success of the leaders depends upon those of us who make up the rank and file of the Society. If we can catch their dedication and their vision, we too will venture once more, to go to look behind the ranges for that which has been lost and is waiting for us.

Friends of the Land

By Louis Bromfield

Droughts and floods, ghost towns and abandoned farms—the menace of waning natural resources; these people are doing something about it.

FOUR years ago there took place in Washington one of those events which renew (if it needs renewing) one's faith in democracy. A group of unselfish citizens, alarmed by the terrible waste of our natural resources, met to organize a society called "Friends of the Land."

These men—forestry experts, industrialists, doctors, government officials, writers, bankers, professors, farmers—resolved to educate the American people to the danger of our soil being destroyed, our forests cut down without replacement, our towns and farms washed away by floods, and great areas of once fertile land turned into desert. Approximately one fourth of our good rich American soil has already been destroyed.

These men knew that once-prosperous cities were on the verge of becoming ghost towns, not because gold or silver had been mined out, but because greedy, careless and unintelligent farming methods had mined away the soil itself. They knew also that great industrial cities were faced with desperate water shortages. In May 1942, for example, the steel mills of Youngstown were within two days of closing down, war or no war, because there was no more water. A year later they nearly had to close because of flood water. Both conditions arose principally from bad practices—dealing with soil, water and forestry. In the Cincinnati region the water table, or natural reservoir of underground water, has fallen eighty to one hundred twenty-three feet in twenty-five years and continues to fall. In Philadelphia the problem of drinking water has become acute.

Des Moines, almost entirely dependent upon agriculture for its wealth, can become a ghost city within another two or three generations unless the destruction of Iowa's topsoil is arrested. The thick, black silt which darkens the nearby Raccoon River during a heavy rain is not just earth flowing down a river; it is the department stores, the banks, the shops of Des Moines itself wasting away. In southern states, notably Alabama and Georgia, the problem of erosion and gullies is acute.

Most of the men present at the first meeting of the Friends of the Land in Washington were aware, as Theodore Roosevelt and Gifford Pinchot had been before them, that no remedial measures would be effective if imposed by government. The people themselves had first to understand the gravity of the situation and then cooperate in demanding and carrying out reforms. It is a slow process, an educational one, but the only sound method under democracy.

And so the Friends of the Land came into being. Columbus, Ohio, was chosen for the first national meeting because many of its public-spirited citizens were concerned enough about the problem to give money, time and energy; and because Ohio was unique in its almost perfect balance between agriculture and industry. In that state, as everywhere in the country, the problem of waning national resources directly affected banks and insurance companies and industrial workers as well as farmers. Seventeen deforested countries in the southeastern part of Ohio had become largely public liabilities. Industrial cities of the state were victims not only of water shortages but of disastrous floods.

That Columbus meeting received the spontaneous cooperation of women's clubs, of Farm Bureau and Grange, of labor unions, of the press, of sportsmen's and business organizations. There was a tour of the deforested and eroded areas in the southern part of the state to see at firsthand the effects of our long policy of waste—good farm land no longer productive; scrubby underbrush where forests once had flourished; men, women and children so badly nourished that both intelligence and energy were blighted.

Many understood for the first time that high taxes, a depressed standard of living, unemployment and poverty-stricken populations had come into being not so much through temporary economic depression as through the steady and reckless waste of our soil, our water and our forests.

All this existed in Ohio, but *it also exists in one form or another in every other state.* In Michigan there is a man-made desert of thousands of acres. Large parts of Missouri, Kansas, Illinois and Indiana have been nearly destroyed.

Side by side with the picture of desolation and waste, those who went on the Friends' field trips in southern Ohio were shown what could be done to check it. Men and women from all walks of life visited the R. C. Bluebaugh farm in Knox County, reclaimed in seven years from eroded hills into one of America's richest farms. They visited the fourteen great dams of the Muskingum Flood Control Area, which had paid for themselves in a single year in savings to taxpayers. They saw the vast Mochican State Forest, reclaimed from wasted land—a beautiful recreation area which within a few years will not only pay for itself but provide public revenue.

A second national meeting, held in St. Louis in 1941, followed a similar pattern. On this occasion a visit was made to the "Kingdom of Calloway," formerly one of the richest cattle-rising regions in America but plowed to corn during and just after the last war when the price of corn rose to fantastic heights. Greedy practices ruined it within ten years, until today most of its farms are abandoned.

Later meetings were on a regional or state basis, or small gatherings with a single speaker. New members from every part of the country began to secure an emphasis on conservation in schools, churches, chambers of commerce, Rotary clubs, and women's organizations.

Many of the converts had never before been closely associated with the land. One man said, "All my life I have been traveling around the country and what I saw from a car or a train window was just fields and trees. Now I can *read* a landscape and know just how secure or how miserable are the people living in it. I keep feeling that something must be done, and I'm going to help all I can."

Probably no organization in America has been carried on with so little expenditure of money. Headquarters are in Columbus, Ohio, where space and secretarial help have been contributed by the state chamber of commerce. Active members who are able pay their own expenses and give their time as speakers and officers. Deficits in publishing the society's magazine, *The Land*, are met by contributions.

Emphasis is laid upon active participation so that all who join will be *working* members in their communities. Each does his share in the general educational program which is the society's principal aim. The organization continues to grow in wartime and now has over five thousand active members. Its slogan might well be, "The civilization of this nation is founded upon about eight inches of topsoil, and when that goes civilization will go with it."

These Friends of the Land urge the

adoption of practices long advocated by the United States Soil Conservation Service—contour plowing, cover crops, strip cropping, fencing of cattle out of wooded areas, disk plowing, reforestation, farm ponds.

Contour plowing is plowing along the sides of hills or rolling land—instead of up and down hill—so that the furrows are as nearly level as possible, holding the rain rather than carrying it off in a rush.

Cover crops are crops, such as rye, planted primarily to keep bare ground covered against erosion during the winter season.

Strip cropping is the use, on long slopes, of transverse strips of sod crops such as hay and alfalfa, alternating with the strips of open, cultivated land. The strips serve to prevent run-off water and soil from being carried away.

Disk plowing does not turn over the soil,* burying surface growth deeply and leaving the soil bare to be blown or washed away; it merely breaks up the soil to the required depth, chopping rubbish or manure *into* the surface and thereby anchoring the soil. Disk plowing, perhaps more than any other practice, checked the destructive dust storms of the semiarid regions of the West.

To illustrate the effect of soil destruction upon the economy of any community, take any ruined farm. It was founded upon good soil. It was farmed greedily; gradually the good topsoil vanished beneath the assault of plow and wind and water. Productivity went down as the soil grew poorer, and with it went income. Sons and daughters went away to richer land in the West or to cities, and the farm fell into the hands of tenants. Finally even the tenants left.

Once this farm housed, fed and clothed from eight to twenty people. Now it supports no one. Once such a farm deposited money in banks, bought farm machinery, stoves and countless other things. It helped feed cities and by its abundance kept down the price of living. Today that farm buys nothing. Nine times out of ten it pays no taxes.

Three or four million people are now living on worn-out farms, anchored there through lack of energy. All are economic liabilities and the rest of the nation must pay for their relief. Millions of children are without proper diet, schooling or home conditions.

The Friends of the Land are fighting to spread knowledge and information on this great national problem through meetings, examples, pamphlets and books, by frank lobbying for soil, water and forestry conservation laws, by supplying information on conservation practices.

The society encourages the establishment of demonstration farms, privately operated. These are frequently more effective than government experimental stations, for on them neighboring farmers see unmistakably the gainful results of proper soil and forestry practices. It has also worked for the establishment of joint conservation projects by neighboring farmers under the Soil Conservation District Act now in effect in forty-five states.

The president of the Friends is Dr. Charles E. Holzer, surgeon and long one of our leading conservationists. Among other leaders are Morris L. Cooke, noted engineer; "Ding" Darling, famous Iowa cartoonist; and Mrs. Luis J. Francke, chairman of the conservation committee of the Garden Clubs of America. Among the trustees are Chester C. Davis, former Food Administrator and president of the Federal Reserve Bank of St. Louis; Isaiah Bowman, president of Johns Hopkins University; Stuart Chase, economist and writer; and Wheeler McMillen, editor of *Farm Journal.*

The war has not been able to stop the activities of the Friends of the Land. I doubt that anything will ever destroy this organization, for its principles are those of democracy and common welfare, based upon hard economic fact and upon the self-interest of every citizen.

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*See "The Evangelist of 'Plowman's Folly,'" *The Reader's Digest,* December, '43.

SCHEDULE OF YEARLY MEETINGS

JUNE-JULY

NEBRASKA, June 7-11, Central City, Nebraska; M. Herbert Watson, Clerk, Central City, Nebraska.

OREGON, June 6-11, Newberg, Oregon; Edward Mott, Clerk, 5527 North Kerby Avenue, Portland, Oregon.

CALIFORNIA, June 20-25, First Friends Church, Whittier, California; Allen U. Tomlinson, Clerk, 142 South Friends Avenue, Whittier, California.

NEW ENGLAND, June 20-25, Ocean Park, Old Orchard, Maine; Arthur Jones, Clerk, Winthrop, Maine.

CANADA AND GENESSE, June 28-July 2, Pickering College, Newmarket, Ontario, Canada; Arthur G. Dorland, 914 Colborne Street, London, Ontario, Canada.

NEW YORK, June 30-July 3, Oakwood School, Poughkeepsie, New York; Ruth E. Craig, Clerk, Oakwood School, Poughkeepsie, New York.

RURAL LIFE ONE-DAY CONFERENCE

JUNE 9, 1944

The Rural Life Association announces a one-day conference on July 9 at Antioch College, Yellow Springs, Ohio, on the theme, "The Historic Peace Churches and Rural Life." William E. Berry, Chairman will preside. Discussion periods will be guided by Dr. I. W. Moomaw, of Manchester College, Dr. Paul V. Maris, United States Department of Agriculture, and Dr. J. Winfield Fretz, Mennonite Central Committee. Subjects for discussion will be The Peace Churches and Their Relation to Rural Life; The Rural Church and Community Life; and How to Get a Rural Church Program Under Way. Basket picnic will be held at noon, and the meeting will adjourn at 4:15. All interested persons are welcome.

A LIGHT IN ITALY

Gerald McDonald, son of Frances D. McDonald, has been in Italy for some time. He writes as follows:

I read an old Arabic poem translated into French and it echoed something at which I have marveled. We have seen people all along the way who have reached the very depths of misery. War falls through their roofs and spills over their doorsteps. They go into the hills for a while or wander the roads but soon they return to their homes and accept its desolation with a strange calmness. Here is what the old Arab wrote hundreds of years ago and I have translated it freely for you.

More towers have fallen to the earth
Than stand against the sky;
The roads to safety are too long
When danger sounds nearby.
In all the strife and weariness
So few now pause to pray;
More dust has settled on the town
Than can be washed away.
More hunger grows upon the land
Than there is food to give:
More men than ripening fields of grain
To give men strength to live.
But an undimmed light burns in the heart
When night falls everywhere;
Hope still shines when the lights go down
There is more patience than despair.

No government is respectable which is not just. Without unspotted purity of public faith, without sacred public principle, fidelity, and honor, no mere forms of government, no machinery of laws, can give dignity to political society.

DANIEL WEBSTER.

Human Hungers

By Willard O. Trueblood

Oh, come, all ye that thirst, come to the waters,
come, eat, O fainting souls!
Buy food for nothing,
wine and milk without money!
Why spend your money on what is not food,
your earnings on what never satisfies?
Listen to me, oh listen, and you shall feed on good,
and thrill over the finest fare.

Isaiah 55:1-2—*Moffatt.*

ALL of us have hungers. In fact, most of life is occupied in trying to meet the urges of these hungers. The quest to satisfy physical hunger drives the farmer to plow and sow and reap. In turn, the farmer is aided by the processors, distributors, etc. The hunger for protection against the elements has driven man to build houses, produce and spin fabrics, and manufacture clothing. To satisfy a craving for the beautiful and the artistic, impells the artist to paint and the musician to compose and render harmony to offset the discords about us. The hunger of the mind has found expression in magnificent school buildings, and in well-trained teachers to be found in all corners of our land.

These illustrate but a few of our insistant urges which at times may become even tyrannical in their demands upon our time and energy. But without due consideration to their legitimate claims upon us, we would cease to exist. Jesus Christ, the Master—teacher and Man of the ages, once said, "Man shall not live by bread alone." He taught us that the soul of man also hungers and must be fed. The soul in man lifts him above the brute and makes it possible for him to have fellowship with God and to enjoy happy comradeship with like-minded men. He may neglect and even starve the spiritual hungers, but in so doing he has greatly impoverished his own personality and robbed society of a needed member.

The medical profession is rightly concerned that all of us have a diet properly balanced with no needed vitamins omitted. Will you give heed to the following spiritual diet, with a play upon vitamins A, B, C, etc. Spiritual vitamin (a) is essential for allegiance and unconditional surrender to Jesus Christ as Lord and Master. Neglected, the soul becomes flabby, moral purpose weak, and cynicism takes the place of joy and peace. Spiritual vitamin (b) is found in the Bible and is an important element in a healthy vigorous Christian. Anyone well-fed on this vitamin will be wise in the accumulated wisdom of the past, and he will find it a very pleasant article in his daily diet.

Spiritual vitamin (c) is found in the church. Without this element, no person, family, or community has a healthy development. With a regular weekly portion of this element, with every member of the family partaking, national life becomes poised and community life healthy. Spiritual vitamin (d) is found when one assumes a large share of duty. At times it is not pleasant to take, but continued, it produces strong moral fiber; neglected or even reduced to small portions, the individual goes into rapid decline. Spiritual vitamin (e) nourishes especially the inner ears and eyes. One well-nourished with this has ears that hear and eyes that see, marked by special alertness and awareness of God's voice and presence. He is also quick to hear and see the best in all his fellows.

Spiritual vitamin (f) is found in faithfulness. At times somewhat dry and tasteless, but well-mixed in the diet, it produces stalwart men and women. They are the pillars in all our churches. Spiritual vitamin (g) is found in goodness and is indispensable. It gives glow to the cheeks, sparkle to the eyes, and winsomeness to the whole personality. And finally, spiritual vitamin (h) feeds and develops the heart. This is the vital center of the personality and if well-nourished, the whole life blooms out into full vital, compelling character. Others take note of such men and observe that they have been at the table of the Lord.

Enough of the play upon letters and vitamins. It is depressing to know that millions of starving men, women, and children are today crying for bread, when most of us are well-fed. It is a sad commentary upon our social order when children and adults are undernourished in our land of abundance. Many Christian men and women are concerned about this, but the burden of this message is to reach some soul-hungry person and present to him the bread and water of life. The word "come" appears more than six-hundred times in our Bible. The invitation is "whosoever will." As you now listen, you may accept the invitation and become an accepted child of God.

First you *will* to come to Him, and you come in *faith believing*. You will come also with confession upon your lips and repentance in your heart. Confession of need beyond yourself and repentance toward God for both sins of commission and omission. Then, by a single act of faith you take Him at His word and claim His promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Oh thou eternal Father, help someone at this moment to yield to Thy tender call and find victory over sin, and peace of soul. And then help all of us, in spiritual health and vigor to heed Thy great commission "Go ye." Amen.

SARA A. LINDLEY

In Memoriam

Sara A. Lindley, a much loved missionary in Mexico from 1894 to 1913, passed away at her home in Whittier, California, February 10, 1944, and was laid to rest in the Rose Memorial Cemetery. She was born near Elizabethtown, Indiana, in 1860, a daughter of Charles and Zilpha Cox Lindley. She attended Sand Creek Seminary, Indiana; Earlham College; and graduated from Indiana State Normal School. After nine years of successful teaching in the public schools of Indiana, she was touched by the plea of Ervin Taber for a competent teacher at Matehuala, S.L.P., Mexico, and offered herself to the Women's Foreign Missionary Society of Western Yearly Meeting and was sent to Matehuala in 1894. After gaining the Spanish language sufficiently, she started a small school in a rented building, which later grew into a large school. She then served in the towns of Catorce and in Cedral, returning to Matehuala later to be the efficient head of the school which grew into a boarding as well as day school. The remainder of her twenty years spent in Mexico was devoted to this school and the church connected with it. It became recognized as a superior teacher-training center, and teachers went from it to many parts of the state, as well as being used in the school itself. It was to one of these teachers, Maria Castillo, that Sara Lindley entrusted the school, when in 1913 the revolution became so violent that the authorities advised her to leave the country. In all the years since Maria has been true to the trust.

In 1914 Sara Lindley went to Banes, Cuba, a Spanish speaking country, for two years under the Friends Board of Missions. Upon her return she made her home in California, devoting herself to settlement work and teaching among the Mexicans at La Habra and Olive. Of late years she made her home in Whittier, where she was deeply interested in the Whittier Mexican Friends Church. Her life was filled with service for others, and reached out to many people.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

The United Services of the Five Years Meeting

IN the issues of May 18 and June 1 of THE AMERICAN FRIEND will be found many splendid articles dealing with the work that is being done by the Boards of the Five Years Meeting.

To read of the development of new Yearly Meetings in other lands and among peoples of another language must bring a thrill to each and every reader. Some of these Yearly Meetings are entirely on their own, while others are rapidly becoming self-sufficient. Friends who were permitted to share in the sessions of the Jubilee Anniversary of the cooperative efforts of Yearly Meetings through the American Friends Board of Missions could not help but feel that the seed sown in missionary labors through these years is bringing a bountiful harvest.

Most every Yearly Meeting has spoken with appreciation of the assistance received from the Board of Christian Education with its additional services of a Secretary of Young Friends Work. Other Boards have enlarged their program and will be reporting from time to time.

FINANCING THE PROGRAM

The duly appointed representatives of eleven Yearly Meetings met in April, in the capacity of the Executive Committee of the Five Years Meeting, and gave many hours of consideration to the work of the different Boards and Committees, and their plans for the coming year. A careful study was made of the budget that seemed necessary to finance the program. Also consideration was given to methods by which the necessary funds might be realized.

It needs to be said over and over again that there is no program or service of the Five Years Meeting aside from the interests of the eleven Yearly Meetings. The hopes and aspirations for the coming year's work are reflected in the askings of the Boards to the Executive Committee that approves or modifies the amounts.

In the panel on this page is shown the amount of the combined askings of the Boards and Committees, together with the amount necessary for overhead, operation, extension work and relief to aged ministers and missionaries.

The money used for the United Service has always been raised by voluntary contributions. This no doubt accounts for the wide variation in the amounts contributed by the cooperating Yearly Meetings.

A careful study of the giving of the cooperating Yearly Meetings to the budget for our United Work over a period of twelve years is most revealing.

Most Yearly Meetings have increased their contributions each year, but that increase has been almost entirely off-set by the decrease in the purchasing value of the dollar. Some Yearly Meetings are still on the depression level in their giving, which means that, in reality, their giving is less and provides for less services than it did in 1932.

Local Meetings that work on the single budget plan should carefully consider the amount included for their share of benevolences.

GET THE FACTS BEFORE THE PEOPLE

About two years ago one Yearly Meeting began seriously to study its financial program. This past year they doubled their gifts to the budget for the United Service.

If it could be gotten across to each of the 70,000 members of the Five Years Meeting that 10c per month from each member would raise the entire amount of the budget for this year, ($82,000) surely none would want to do less to make possible the total program of our United Work.

Any one can quickly discover what the proportionate share of the total amount for his Meeting or Yearly Meeting would be.

Yes! That is the answer. Just the way we care for the telephone and electric bills. A meeting of 100 members, $10 per month. No drives! No nagging! No worry at the end of the year.

We can't say this is giving till it hurts but it would be a great advance over our present haphazard methods.

The current loss in the white man's prestige in the so-called missionary countries need not necessarily be a detriment to the world missions enterprise. In fact, such loss may be a blessing in disguise. When the people of those countries can think of the white man, not as demigods as they have been encouraged to think of them in the past, but as men, even as themselves, our task may be easier—and certainly our relationships will be on a much healthier basis.

DR. JOHN A. DECKER.

The Budget for the United Service of the Five Years Meeting of Friends for the year 1944-1945:

FIXED CHARGES

Aged Ministers	1,200.00	
Cooperative Fund	7,300.00	
Publication Board Note	354.00	
Reserve	1,346.00	10,200.00

ALLOTMENTS

Board of Education	250.00	.35%	
Christian Education	9,750.00	13.58%	
Evangelism	250.00	.35%	
Mission Board	57,200.00	79.67%	
Peace Board	2,600.00	3.62%	
Public Morals	1,000.00	1.39%	
Social Order	500.00	.69%	
Stewardship	250.00	.35%	
		100.00%	71,800.00
Grand Total			82,000.00

Forum

Editor, THE AMERICAN FRIEND:

The articles on the Basis of Friends Peace Testimony in recent successive numbers of THE AMERICAN FRIEND have interested me. I do not feel myself competent to enter into a debate on this matter, nor do I have the desire to do so. The authors go so far in exemplifying the spirit of peace that they do not provoke to debate. They hark back, as well they may, to early Friends in search of a basis for the peace testimony. I feel that something should be said to bring the matter down to date and perhaps change the wording a little to ask; "What is the basis of our peacemaking in the present war time?"

May I attempt to simplify the matter by harking back still farther, going to the New Testament. Here we find some light on the nature of God, a light that illumined the early Friends. It was the indwelling God who opened up to them the Truth.

Two statements of the New Testament about God are very simple and are, no doubt, as clear as words can make them: (1) God is a Spirit. (2) God is Love.

It is, then, the over all and in all spirit of love that pervades the universe and dwells in the heart of man. To me love is not only "the greatest thing in the world," but it is the most powerful. I believe that the God of love is as real as the material world, as real as flying fortresses and roaring tanks and by far more powerful. My country may blast mountains, destroy cities, overthrow empires, but if it has not love it is nothing. Far from being decided by the sheer might of the belligerents, the present conflict will be decided ultimately, and not too distantly, as the centuries roll, by that nation or those nations that have the largest pool of good will.

The foregoing makes it clear why peacemakers are not interested in increasing the war man-power, either on the fighting front or on the production line. IT just will not help win the war. Conversely our abstinence from participation in the war effort of our country will not give aid and comfort to the enemy except as they with us try to help increase the pool of good will, without which the war cannot be won.

In 1940 the Axis Nations might have won a military victory, but they would not have ended the war. The United Nations may blast their way through the fortress of Europe and bring the Axis Nations to their knees in unconditional surrender, but it will not end the war. At best it may stop temporarily, through sheer exhaustion, the supreme folly of men slaughtering each other. At worst it will create a pool of hatred, out of which will spring future wars, each more deadly than the last, until the spirit of the God of love breaks through into the hearts of men and finds there that which answers to the call of good will.

Often these days I think of the Galilean who lived in a war economy. He might have thrown up his hands and said that it was just no use, that the situation was hopeless, that by His refusal to take sides in the wars of His times He was aiding the enemies of His country. By word and action He steadily held to the course that contributed to the enlargement of the pool of good will in the world. His action in war time was described in these words: "He went about doing good." The highest for me in war time as in peace, is to answer to that of God in me by going about doing good. It is so much needed today.

SYLVESTER JONES.

Chicago, Illinois.

Editor, THE AMERICAN FRIEND:

Since you invite participation in the pacifist discussion, I should like to echo the comment by Louis Taber, questioning Cecil Hinshaw's assertion that one cannot be a true pacifist until he has reached a state of perfection in religion. If the fact that we are not yet perfect will excuse us for bearing arms, then it should also excuse us for indulging in any form of sin.

President Hinshaw states that until a person has "entered into the life of perfection which substitutes spiritual for carnal weapons . . . refusal to fight with arms against evil can hardly be other than cowardice." To have this familiar criticism of the world against the CO's coming from a Friend's college president is a pretty harsh answer to those many young men who, though not having achieved perfection, still press on toward that goal.

Bearing arms is not the only form of bravery. Taking a stand against the crowd demands a spiritual courage too. In the last war, I found it easy to go along with the crowd and enlist. I am not sure I would be brave enough, if a youth, to take the CO stand now. It would be easier, if the government had not taken such pains to "protect" the CO's. If they could have been thrown into the danger zone, where they were willing, yes requesting, to go, then they would not now have to bear these aspersions of cowardice. It appears like a cold calculation of the government to wean our red-blooded boys from their CO convictions, as though only a pure coward or a pure perfectionist could stand the taunt of being yellow.

WENDELL S. CLAMPITT.

New Providence, Iowa.

SEMINAR FOR MINISTERS

A Seminar for Friends Ministers is being sponsored by Quaker Hill and scheduled to meet there from the afternoon the fifth of June through the noon meal of Saturday the tenth. It is being built around five sessions each day with Elbert Russell, Dean Emeritus of the School of Religion of Duke University, teaching a class in "Preaching from the New Testament" at nine each morning. Following this Cecil Haworth, pastor of the High Point North Carolina, Meeting, is to lead the consideration of "Friendly Pastoral Work," while the closing class each morning is directed by Errol T. Elliott on the "Future of Quakerism."

At three each afternoon an hour will be given to presentation and discussion of various present-day problems or opportunities of our Meetings and their pastors. In the evening we plan to have a lecture followed by discussion period. The additional leader to have part in these evening sessions is Shirley Greene, Director of Merom Institute and an authority on the rural and town churches of the Middle West.

All the pastors have had invitations to attend this Seminar, the cost of which is $1.00 for registration and $7.50 for board and lodging for the five days. In some instances Meetings or individuals are helping certain pastors to attend.

CONTRIBUTORS

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HELEN E. WALKER — President of Woman's Missionary Union of Friends in America, 1968 Workman Mill Road, Whittier, California.

TEMPERANCE SENTIMENT GAINS

A statement recently released by the research department of the Anti-Saloon League of America calls attention to wet and dry elections in the United States during 1943. Gains by the drys are very encouraging.

Elections were held in 1,190 voting units in twenty states. In 716 of these elections the drys were victorious while the wets won in 474. The wet victories were in instances where they were on the defensive and were holding their line. The drys *gained 475 new voting units* in 1943!

Since Repeal of Prohibition there have been wet and dry elections in 16,075 local voting units with the drys winning in 9,921, or sixty-one per cent, of them. When the church voting strength is really rallied behind the temperance cause, and in opposition to the liquor evil, this traffic that prospers on human weakness can be overthrown.

Further facts brought out in the report are:

1. There are 914 counties in the United States where sale of hard liquor or spirits is illegal.

2. There are three states where sales of spirits is illegal: Mississippi by county option, Kansas and Oklahoma by constitutional provision.

3. The large majority of the dry territory in the United States is in the Southern States.

4. Most of the states in which large dry areas are located have aggressive, independent state temperance organizations. Notable among these states are Alabama, Georgia, Minnesota, Florida, and Kentucky.—H. MILLARD JONES for The Board on Public Morals.

Joy cometh in the morning. God has never condemned mankind to a hopeless darkness regardless of who might be to blame for the weeping and wailing. There is going to be a new morning for all peoples who will build on the faith that God still lives and will continue to keep His promises. Joy will return when doubt is defeated. Joy will return when Jesus' words are believed and followed. Joy will return when we stop demanding our rights and begin to serve others just for the joy of love and helpfulness. Our morning must be a new awakening to the call of Christ Jesus for unselfish service to all those in need everywhere. It will not come till we are able to include peoples of other races and colors and creeds into Christian brotherhood.

ERWIN C. PERISHO.

QUAKER MEDITATIONS

Number two

Edited by CECIL E. HAWORTH

Ninety-one meditations written by contemporary Quakers. Our Society is indebted to the thirteen Friends who have prepared these meditations. It has been a "labor of love" for them, in which each one has taken care and satisfaction. There is nothing more important for the long future of the world, nor for the growing individuals of today, than wholesome Christian home life. These pages should help in the nurture and development of Christian character within the fellowship of our family circles.

Just published—35 cents

THE RADIANT LIFE

By RUFUS M. JONES

The Radiant Life is a continuation of the constructive interpretation of life, set forth in the author's previous book, *New Eyes for Invisibles*. It faces the dark and tragic aspects of the world today and conveys no soft and easy optimism. But, at the same time, it interprets a way of life, supplied with inward energies out of the Unseen, which enables the person to rise above the darkness and tragedy. It is just when man is confronted with a supreme crisis, the author holds, that he rises above himself, discovers unsuspected resources for the soul, and does what seemed to be impossible. These short religious essays are marked by a spirit of serenity and adventure.

Just published—$2.00

ON BEGINNING FROM WITHIN

By DOUGLAS V. STEERE

"Here is a book to be read again and again, one of the great books of our time. . . . Writing in beautiful English, the author begins with a description of the modern collectivist temper in all areas of life and then sets out to show how at the core of the religious life a deep personal relationship always reasserts itself."—*The Living Church.*

$1.50

A PREFACE TO PRAYER

By GERALD HEARD

"It is a very important book, because it shows new and searching thought in regard to one of the oldest and most important experiences of religious life."—*Joseph Fort Newton.* "This book is a remarkable indication of an interest in prayer among men who may not be religious according to the more conventional patterns but who have strong mystical leanings."—*Religious Book Club Bulletin.*

$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

QUAKER WORSHIP

I will hear what God the Lord will speak; for he will speak peace unto his people, and to the saints.

PSALM 85:8.

* * * *

O Lord our God, didst thou in days of old
Commune with men and holy thoughts instil,
And to their hearts eternal things unfold?
And art Thou speaking still?

. . .

O Lord our God, Thy children need Thee yet,
Their feet to guide, their hearts with love to fill;
O give the quicken'd ear, lest we forget
That Thou art speaking still.

R. WALMSLEY.

* * * *

What was really new (in early Quakerism) was its fearless application to every activity of life. Fox had the courage to be logical. Other churches professed belief in inward guidance, but they dare not found their constitution upon their belief.

JOHN WILHELM ROWNTREE.

* * * *

In the three centuries of Quaker history corporate lessons have been learned and through individual and corporate experience we have been given insight and guidance for all our lives which we ought also to pass on to others.

T. EDMUND HARVEY.

* * * *

Communion is not merely an individual experience: we have fellowship one with another as well as with the infinite source of life and truth and goodness.

T. EDMUND HARVEY.

* * * *

In the fellowship of silence there is a unique opportunity for such communion, when a group of worshipers put themselves alongside of each other in thought, and together lift up their hearts in longing for guidance, help and healing.

T. EDMUND HARVEY.

* * * *

At some point during the meeting—it may be quite early—a sense of "unity and fellowship" develops within the Meeting for Worship. . . . The "I" begins to feel as "we" . . . and little by little the "weight" of our own personal cares and anxieties is insensibly lifted from our own shoulders. It seems, in literal truth as if the group as a whole had taken upon its broad shoulders the burdens of the individual.

HOWARD E. COLLIER.

* * * *

Friends have sometimes used the term "a gathered meeting" to indicate that this common life has been realized. There is, to use another traditional term, a "covering" over the meeting. If words are uttered which are "in the life of the meeting," this means that the words spoken express in a measure the exercise of the whole.

HOWARD H. BRINTON.

* * * *

My personal belief is that the "new unit" of life for whose birth our world is now in travail is the integrated group of Friends in Christ—man and woman, youth and child, bound together by the common attitudes, common aims and mutual service which can only be built, I believe, by the practice of corporate Christian worship.

HOWARD E. COLLIER.

* * * *

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; . . . to strive and not to seek for rest; to labor and ask for no reward, saving the knowledge that we do Thy will; through Jesus Christ our Lord.

IGNATIUS LOYOLA.

Book Reviews

WILLIAM PENN 1644-1718
A Tercentenary Estimate

BY WILLIAM WISTAR COMFORT

Philadelphia, University of Pennsylvania Press, 1944. 185 pp. $2.00

Here is a volume on Penn which is comparatively brief yet comprehensive, scholarly yet surprisingly simple in style and readability, appreciative of Penn's finer qualities and at the same time critical of his weaknesses. It is a book which Friend and non-Friend will both enjoy, although the frame of reference is the author's contention that "Penn was above all a Quaker" and cannot be understood without an understanding of Quakerism, which he explains with rare discernment.

One of the chief values of this volume is its unique arrangement. The first chapter is an abbreviated life of Penn, sketching in sixty-seven pages the biography of this seventeenth century man who exchanged the place of social and political prominence guaranteed him by his family position, education, personal charm, and brilliance, for the turbulent life of a Quaker, which led him into court, into prison, and eventually to a stormy career as founder and governor of a colony in the new world.

Having acquainted the reader with the general outline of William Penn's life story, the author then discusses in more detail four of the more important aspects of his life. The second chapter presents "The Defender of Quakerism," the third introduces "The Apostle of Toleration," the fourth reviews Penn's thoughts and activities as "The Founder and His Government," and the fifth deals with Penn as "The Man of Letters." Then follows an excellent summary chapter.

There have been many books on William Penn and there will be many more. His importance in history and the fascination of his career assure us of that. In this long list of books on Penn, wherein does this particular volume excel? Certainly it is easier to read than most books and for this reason will appeal to the general reader. Furthermore it deals with Penn as a Quaker. That is implicit and explicit throughout the book. The chapter on Penn as *The Defender of Quakerism* cannot be duplicated in other accounts. The author considers this "the least known and least attractive of his activities." Yet it is an important aspect of his life, almost always neglected by biographers. The detailed study of his astoundingly large number of publications also sets this book apart from other records.

For many Friends there will be special interest in the treatment of the "two types of good people"—the "extremists who will in no case make any compromise with their principles, or have any truck with those who are less requiring than themselves," and those "who get what they can in the way of progress by compromising in what they feel to be nonessentials, and are willing to work with those less advanced than themselves." Penn is an outstanding example in Quaker history of this latter type. He is certainly the leading Quaker statesman in the entire history of the Society and as such should be known and admired by Friends especially. Now is an opportune time to study his life.

It is to be regretted that William Comfort does not discuss in more detail Penn's "Essay Towards the Present and Future Peace of Europe" or the application of his pacifism in the Pennsylvania colony. He might have elaborated upon his ideas on education and city planning. But these omissions do not seriously mar this admirable life of William Penn—Defender of Quakerism, Apostle of Toleration, Founder of a Holy Experiment in Pennsylvania, and Man of Letters.

LEONARD S. KENWORTHY.
C.P.S. No. 132
Laurel, Maryland.

QUAKERDOM · AT · LARGE

On May 7, which is Nebraska Central College day in Nebraska Yearly Meeting, the college broadcast from Hastings a musical program presented by the Ensemble Group under the direction of Golda O. R. Carrell. Included in the program was a brief greeting from President O. W. Carrell.

* * * *

On the evening of April 28 a remarkably lifelike bust of Levi T. Pennington, president-emeritus of Pacific College, was unveiled before a large audience. The sculptoring was done by the late Oliver L. Barrett of the University of Oregon's School of Architecture and Allied Arts, and was a gift to Pacific College. The bust which was conceived by Dean Ellis F. Lawrence of the University of Oregon was presented by him and was unveiled by Mrs. Kathryn Barrett, widow of the sculptor.

* * * *

Experiences of the Friends Historical Association indicate that "Courageous Mr. Penn" will not likely be given a public showing in theaters. If Friends are interested they may inquire through the Association, Haverford, Pennsylvania, regarding the value of it and the distribution possibilities. It was filmed in England.

* * * *

The Wellesley Friends Meeting at Wellesley, Massachusetts, was recognized by the Friends Meeting at Cambridge as an "Indulged" or "Allowed" Meeting of Friends on April 16, 1944. This step culminated a period of nearly two years during which the Wellesley Friends had met informally as a Meeting for Worship. During most of this period, the Meetings have been held in the Oak Room at Dana Hall School, with an average attendance of about twenty-five, including a number of students and several faculty members from Wellesley College. Emily Greene Balch of sixteen Roanoke Road, Wellesley, was appointed Correspondent. The Meeting will not maintain a separate membership list, but all the members will continue to belong to the Meeting in Cambridge. Although begun as a result of the difficulties of wartime transportation the Meeting shows much vigor and may develop into a regular Meeting in a few years.

NEWS OF OUR MEETINGS

Asheboro Street Friends, with Howard W. Cope, pastor, are making real progress. They received twenty-nine new members at Easter time. In a more recent Anniversary Service approximately one thousand dollars was raised for an expansion program. Ruth Day, well known Young Friend of Iowa, is assistant to the minister.

* * * *

High Point Meeting, (Central) in North Carolina, gives a subscription to THE AMERICAN FRIEND to every new member or family joining the Meeting.

* * * *

Rachel Osborn who, for the better part of the last five years, has been pastor of the Detroit Friends Meeting has resigned to take effect in August. Detroit Friends have appreciated Rachel Osborn's ministry, and she has contributed much to the strength of the Meeting. It is hoped that some one may be found to carry on the work in Detroit, which presents such a challenge to Friends.

* * * *

Spiceland, Indiana, Quarterly Meeting will try an experiment in changing the time of meeting for the June sessions. Instead of holding the meeting on Saturday forenoon, it will be held Friday evening beginning at 7:30, June 9. The change is designed to increase attendance of young people and workers.

* * * *

Wabash Friends Missionary Society cooperated with other missionary societies of the city and county in a breakfast on May 4. Special music was arranged and the speaker, L. H. Carpenter, principal of Wabash High School, gave an address on "Youth, Its Problems Yesterday and Today." Tentative plans were announced for World Community Day next November.

* * * *

A service of special significance was held at Central City, Nebraska, on Easter. A recognition service was held for the babies who had come into associate membership during the past year, following which the pastor, Glenn A. Reece, gave an inspiring sermon on the text, "After the Power of an Endless Life." At the close of the service new members were received into fellowship, three by request, and four young people, who had been in a training class conducted by the pastor, were transferred from associate to active membership. The choir gave a cantata, "The Exalted Christ," on March 26 and by request repeated it on April 16. A number of the college students are members of the choir.

* * * *

Knightstown Meeting, of Indiana Yearly Meeting, has accepted for membership five persons who made request on Easter Sunday. On Sunday evenings the Friends Meeting joins with three other churches of the community to hold united worship services. On May 7 the service was held at the Friends Meetinghouse, a large group being in attendance. The choir rendered a number of sacred compositions. Stephen Kiplinger made a beautiful crayon sketch to illustrate, "Fields White Unto Harvest" and the pastor, Albert L. Copeland, gave an interpretation. The ministerial association of Knightstown has been reorganized with Albert L. Copeland as president. The pastors are studying plans for Bible instruction in the public schools, as contemplated under the new state law.

* * * *

New London, Indiana, Friends recently closed a ten-day Vacation Bible School with the pastor, John Baxter, as Dean of the school, and four teachers assisting. Attendance and interest in the school was good. On May 7 a demonstration program of their work was given. A contribution for missions was taken and the children brought gifts for Japanese children. Missionary interests have been increased by the organization of the girls into a Fellowship Circle. At Easter time seven boys made decisions and were transferred to the active membership list. Vesper services will again be held this summer in the church park. John Baxter has tendered his resignation as pastor, to take effect at the close of the pastorial year.

* * * *

On Sunday morning, May 14, Mothers Day was observed at the Friends Meeting, West Milton, Ohio. Small potted plants were given to each mother present at Sunday School and worship service; with a large one being presented to the oldest and to the youngest mother present. Special music and sermon by the pastor, Russell Burkett, was in keeping with the occasion. The boys and girls Sunday School classes, taught by the pastor and his wife, entertained their mothers on Friday evening, May 12, at a six o'clock dinner in the West Milton Inn. A program was presented by the girls and boys, and contests were enjoyed. Thirty-three were present to enjoy the Mothers' Day party. In the church bulletin each week the names

and addresses of three members, who are away in the service, are published with the request that they be remembered in a special way, by prayer, card, letter or gift.

* * * *

National Family Week was observed on the evening of May 10 by Allens Neck Meeting, Dartmount, Massachusetts, under the leadership of Emma E. Sherratt, local superintendent of "Christian Family Life." Eighty people enjoyed the supper served by the Young Friends Association, which was followed by a program of congregational singing, and special instrumental musical numbers. Shirley Goodwin, rector of St. James Episcopal Church and president of Greater New Bedford Interchurch Council, with which Allens Neck is to be affiliated, spoke on "Religion in the Home." This was one of a series of Fellowship Suppers served by Young Friends.

Plans are underway to hold one Sunday evening service a month, to bring together those who are unable to attend the morning services regularly. The work of the Gideons of New Bedford was presented at the first meeting, and George Cates of Vassalboro, Maine, spoke at the second meeting of his experiences in a CPS camp. James A. Coney will speak at the June meeting and George A. Selleck will speak in July. Errol T. Elliott will attend Dartmouth Monthly Meeting on May 23.

* * * *

Winneshiek Quarterly Meeting was held at Sturgeon Bay, Wisconsin, April 28-30. The Yearly Meeting superintendent, Paul Barnett; Quarterly Meeting Superintendent, Alvin Hoskins, of Hesper Meeting in Iowa; and Sylvia Pipkin, pastor from Valton, Wisconsin; with others from each Meeting were in attendance. Paul Barnett spoke on Friday evening. Alvin Hoskins brought the message Saturday morning from the Psalms. The business session was held Saturday afternoon with Bernard White and Carol Hawks, serving as clerks. On Saturday evening Sylvia Pipkin spoke, urging the study of the Bible and prayer. Paul Barnett spoke Sunday morning on the text, "To another he gave two talents." In the afternoon Eber Hobson gave an interesting account of their work among the Indians, and his wife, Martina, sang an Indian song. While many of the younger people are away, it is felt the Quarterly Meeting is growing spiritually, and some new members have been added. At Sturgeon Bay Martha Harris is carrying on the work alone since the death of her husband.

IOWA MISSIONARY CONFERENCE

The Iowa Yearly Meeting Woman's Missionary Union held its annual conference on May 11 at Marshalltown. While not all Quarterly Meeting Unions were represented, others sent large delegations, resulting in a good attendance. The sessions were conducted by Sara Belle Sams, President of the Yearly Meeting Union. Among the visitors were Helen E. Walker, President of the Woman's Missionary Union of Friends in America, and Zephaniah Cunningham, missionary in Jamaica. Devotions were conducted by Athena Mortimer and the song service was led by Alice Barnett. Lois Cox of Marshalltown welcomed the delegates. State departmental work was presented inspiringly by Alice Barnett on Stewardship; Ethel Tatum on the Reading Course, and Minnie Zelliott on Peace and Public Morals.

Zephaniah Cunningham's address "I Am Debtor" contained deep appreciation of Friends work in Jamaica, and gave information regarding conditions in the Island that was new and arresting. In response to requests he sang several numbers, as well as accompanying himself. Helen Walker gave two addresses. In the forenoon she recounted the accomplishments of the Union, especially in the Home Mission Field, and outlined the program for the year. The afternoon talk was an inspirational message, containing statistics which were given with a telling effect. The noontide prayer was offered by Lawrence Sams and the closing words of the conference by Paul Barnett. Marshalltown ladies served dinner in the basement and offered excellent hospitality to the Conference.

"HERE'S TO YOUTH"

More than one hundred fifty radio stations will air thirteen programs during the summer months which are designed to enlist the aid of the listener "in helping youth to contribute its full share to the solution of modern problems." The announcement, which is directed to adult listeners, states: "You can help youth build by assuming increased responsibilities for their welfare, in the homes, in the schools, in the churches, in your communities and in voluntary youth agencies."

The opening half-hour program of the series will be broadcast from Hollywood at 1:00 p. m. Eastern War Time, May 20. Each program includes a person identified with the cause of youth as the speaker. Nationally known leaders in several fields have been chosen for the broadcasts.

Other programs of the series will include the presentation of such youth problems as summer work, the service of youth agencies to underprivileged boys and girls, youth marriages, safety, crime, camping, world friendship, and the place of religion in the nation's tradition.

The ten youth agencies sponsoring the NBC "Here's To Youth" broadcasts include, the United Christian Youth Movement, the Boy Scouts of America, Girl Scouts, Jewish Welfare Board, American Junior Red Cross, Camp Fire Girls, Boys Club of America, National Federation of Settlements, YMCA, and YWCA.

DEATH OF GERMAN FRIEND EXPLAINED

Further information has been received concerning the death of Alfons Paquet. He was an indirect victim of an air attack. During the attack in question, a heavy bomb exploded in the immediate vicinity of a shelter in which he was and Alfons left the shelter to see the effects, or to help, and the strain was too much for his heart resulting in a stroke of apoplexy. The following day, the body was laid out in a chapel of the cemetery in which he was to be buried; a second attack followed during which the chapel was hit and no trace of the body was found later. A Friend from the Frankfort group, writing about Alfons, not about the cause of his death, said, "We have had an inexpressible loss in this Friend. The more serious the times became, the more simple and Christian he became. When he lost his son, he gathered his family about him and read to them from the Gospel of St. John, Chapter 14, and from Revelation 21:1-5. These are words on the certainty of eternal life." Memorial services for him were held in the Geneva and Basle Quaker groups at least, and probably in others as well.

NEW TRACTOR FOR FRIENDSVILLE

During a recent visit to Friends Meeting, Indianapolis, Lillian Hayes, representing Friendsville Academy in Tennessee, presented the need for a new tractor on the school farm. The farm consists of two hundred acres on which cattle, hogs, and grain crops are raised.

Interested Friends of Indianapolis raised among themselves sufficient money to buy a new tractor, plow, cultivator, and mower valued at fifteen hundred dollars. This will greatly increase the efficiency and productiveness of the farm. The attendance at Friendsville this year is very encouraging.

MINISTERS AND WORKERS CONFERENCE WESTERN YEARLY MEETING

Western Yearly Meeting's thirty-third annual conference of Ministers and Workers was held at Hortonville Church, five miles northwest of Westfield, Indiana, May 8-10. The five sessions had a registered attendance of two hundred thirty-two. In addition to the speakers, visiting Friends were: John and Mary Compton, Milton H. Hadley, Chase Conover—all from Indiana Yearly Meeting.

Next year's officers are: Stacy Wesner, Paoli, president; Glen Rinard, Carmel, vice-president; Lela W. Mills, West Newton, secretary-treasurer; board members, Kenneth Pickering, Mooresville; Herschel Hill, Danville; Marian T. Osborn, Hortonville.

Cecil E. Hinshaw, President of William Penn College, preached four sermons corresponding topically to an address on the subject of, "Today's World and the Relation of Friends to It." by Arthur J. Funston, instructor of Political Science at Earlham College. Harold Turpin, pastor of First Presbyterian Church, Columbus, Indiana, presented an informative, stirring report on the findings of the Yale School of Alcohol Studies and on his experience with the Alcoholics Anonymous movement. Two periods were devoted to discussing "A Progressive Program for Western Yearly Meeting."

Herschel Hill, Danville, directed the music. In the absence of Dean Gregory, host pastor, who was ill, Dr. B. F. Andrews read the message of welcome which he had prepared. Devotional periods were led by Marian T. Osborn, Hortonville; Glen Rinard, Carmel; Sumner A. Mills, West Newton; Raymond Echols, Russiaville (Lynn and Reserve Meetings); and Kenneth Pickering, Mooresville.

Although the conference theme was "Working Together With God," it might have been "The Ocean of Darkness" versus "The Ocean of Light." At least four factors combined to make an encouragingly different conference: (1) the invasion of every village and home by world tragedy; (2) each speaker came under the weight of a concern; (3) each went beyond "deploring conditions" and suggested definite procedures; (4) action taken following discussions coordinated results with Yearly Meeting organization, demonstrating general awareness of needs and willingness to advance. It was a time reminiscent of the woes of the prophets, yet pregnant with the hope of the gospel of the Kingdom.

BIRTHS

GUTHRIE — To Stephen and Jane Lightfoot Guthrie at Denver, Colorado, on April 14, a daughter, Florence Irma.

KENDALL—To Evan P. and Eunice R. Kendall a son, David Evan, on May 2, at Atterbury, Indiana.

MATHER — To Winford and Helen Mather on March 20, a son, Robert Winford, at East Gary, Indiana.

RHODES—To Luther and Ruth Guthrie Rhodes, a son, Stephen Luther, at Salt Lake City, Utah, on March 3.

SMITH—To Vernon and Margit Smith, a daughter, Carol Anne, on April 29, at Wabash, Indiana.

MARRIAGES

MILLER-OVERMAN—Winifred Overman, daughter of Dayton and Alice Overman, to Gerald Miller on April 9, at the Friends Church, Carmel, Indiana, with Glen Rinard, pastor, officiating.

DEATHS

HILL—Louis T. Hill at Whittier, California, on April 23, in his eighty-fourth year. He was born near Mt. Pleasant, Ohio, and was a lifelong, and active member of the Society of Friends. After graduating from Haverford he spent many years as a teacher. Surviving are his wife, Rachel Vore Hill; a daughter, Faith R. Hill; a son, Joseph B. Hill; three grandchildren; and a sister, Mary A. Hill.

JONES — Luella E. Jones in South China, Maine, on April 28, at the age of eighty-three years. With her husband, Frank E. Jones, a minister of the Gospel, she labored in Kansas, and for many years they ministered to the Meeting at Swansea, Massachusetts. Since the death of her husband, she was active in the South China Monthly Meeting, in which she was an elder. Surviving are two sons, Harold W. of Westerville, Ohio, and Ernest F. of Bangor, Maine, and four grandchildren. Services were held in the Friends Meetinghouse at South China, Maine, April 30, with James A. Coney officiating.

TEAGUE — Cora Teague at Wabash, Indiana, on May 7, following a short illness. She was born at Vermillion Grove, Illinois, the daughter of Thomas and Emaline Hester. She was a member of Wabash Friends Meeting. Surviving are her husband, Oscar Teague; a daughter, Mildred Ridenour of Benton Harbor, Michigan; a son, Robert Teague of Wabash; three brothers, four sisters, and four grandchildren.

WOODY—Ellen Woody at Indianapolis, Indiana, on Sunday, May 14, at the age of ninety-five years. She was a lifelong member of the Society of Friends and had been active in church affairs for many years. A native of London, England, she came to this country in early childhood. She lived in Thorntown, but following the death of her husband, Samuel N. Woody, came to Indianapolis sixty years ago. She has been a member of First Friends during that period and was its oldest member. Surviving are a son, William T. Woody; a daughter, Angeline S. W. Evans, of Indianapolis; three grandchildren, and two great-grandchildren.

FARM FOR SALE OR RENT

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WANTED

A house father and mother for Quakerdale Farms, a home for thirty boys maintained by White's Iowa Manual Labor Institute, at New Providence, Iowa. The couple must be definitely out of the Selective Service requirements. They should be trained social workers, willing to live in the home and share the home and farm work with the boys. Adequate financial support is provided, but the board is interested only in a couple whose primary concern is Christian service. Address inquiries to Everett Davis, 1431 Forty-third Street, Des Moines, Iowa.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York 3, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SUMMER ENROLLMENT

Children of Friends whose applications are received after Fifth Month 1st are given preference on the waiting list if they are entering the First or Second Class. The upper classes are now closed.

It is difficult to estimate the number of changes likely to occur during the summer. Prompt action is urged. The Scholarship Committee can consider additional applications if placed at once.

Consultation at the school or inquiries by correspondence are invited.

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